CATHOLIC ·ACTION·

Vol. XXVI, No. 4 April, 1944

THE STUDY OF SACRED SCRIPTURE

REV. JOHN J. COLLINS, S. J.

SOCIAL JUSTICE AND PROSPERITY
THE FAMILY TO THE FORE
WAR AND PEACE
NATIONAL FAMILY WEEK SUGGESTIONS
ENLISTING ALL CATHOLIC WOMEN
FAMILY LIFE

Month by Month
with
The N. C. W. C.

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 4 APRIL, 1944

OUR COMMON CATHOLIC INTERESTS

Problems of War and Peace

MANY Bishops used the opportunity of the fifth anniversary of the coronation of Pope Pius XII to ask continued prayers for the Pontiff and to comment briefly on the contemporary scene. Typical of such messages is that of Archbishop Mooney of Detroit, who said:

"Yesterday marked the end of the fifth year during which Pope Pius XII has borne the gravest responsibility which any man is ever called upon to assume. To those who, through history and faith, know the Church that Christ founded, the Pope is the Vicar of Christ on earth. To those who, through history at least, know the factors that stand out in Christian civilization, he is the foremost spiritual leader, the strongest single moral force on earth. Heir to the promise which Christ made to Peter that his faith should fail not and that he should confirm his brethren, the Pope can say with Christ Himself: 'For this was I born and for this came I into the world that I should give testimony to the truth.' And the truths, which through the changing ages he witnesses to succeeding generations, are the unchanging truths that come from God through divine revelation and through human reason enlightened by faith. They are practical truths, for they govern the relations of man to God based on obedience, and the relations of man to man based on justice and charity. . . .

"As a teacher of truth the Pope has pointed out the deep-lying causes of world disorder and war—in the apostasy of the nations from God and in their disregard of God's moral law. This apostasy was formal and complete in the political parties that formed and absolutely controlled two great totalitarian states—Nazi Germany and Communist Russia. We all know the story of successive totalitarian aggression with which the war started and spread. When aggression, on the one hand, and defense against aggression, on the other, had finally ranged most of the nations of the world into the two groups that now stand locked in mortal combat, we found that we had a totalitarian enemy and also a totalitarian ally. In its own defense our country has given sincere and effective military aid to Soviet resistance against the invader; likewise, we acknowledge that Russia's heroic defense of its homeland has contributed decisively to avert a mortal danger that threatened us. But no one can be blind to the fact that the line of principles and ideals is not parallel to the line of battle but cuts across it at an angle. Nor can anyone who has the interests of Christian civilization at heart fail to be concerned over the confusion which this complicated situation has created in the minds of many men.

"In clearing this confusion we find an invaluable guide in Papal teaching and practice. No one has exposed and condemned the essential evils of Communism, Nazism and Fascism with such clear logic and in such unequivocal terms as the Popes of our own day. But Pope Pius XII, following principle rather than expediency, has not allowed his immutable opposition to Atheistic Commu-

nism to trap him—as it trapped many in Europe and some in America—into accepting Nazi aggression in Russia as a Crusade against Communism. Likewise he has not allowed unalterable opposition to pagan Nazism to trap him—as it is trapping many of our fellow citizens—into accepting Russia's heroic resistance as a recommendation of Communism. There is in all this a timely lesson for us. For there is no denying that the prestige of the Red Army is enhancing the opportunities of Communist propaganda in America. There is no denying that while it has gone out of style to follow the Berlin *Beobachter* in calling every anti-Nazi a Communist, it is becoming more modish to follow the Moscow *Izvestia* in calling every anti-Communist a Nazi or a Fascist. To follow the moral principles which the Pope incessantly preaches will save us from this dilemma of alien propaganda which admits no middle term between Nazism and Communism. It will make us see that, while an alliance for defensive war may come from a common danger, effective cooperation for stable peace—international or social—can come only from a common objective, and a common willingness to give others what in justice is theirs. It will bring home to us that the best way for us to counter Communist activity, which is clearly against the spirit and tradition of American institutions, is not by name-calling but by constructive effort, by calm discussion and active promotion of sound measures of social reform.

"The Pope, as a teacher of truth, has, from the outbreak of the war he tried so hard to prevent, focussed world attention on the moral bases of a just peace. He recognizes the role which force must play in preserving peace, but he insists that power be used to protect and defend, not to lessen and suppress human rights. More deeply than any other figure on the world scene he has analyzed the moral concept of peace and proposed programs of peace inspired by the highest practical idealism. Each one of us may ask himself if he is doing his part to keep the Pope's principles for peace before the minds of those whom he is in a position to influence. . . .

"In his exposition of the basic requirements of a good peace, the Pope has laid stress on two points which cannot be overemphasized. On the first of these two points there is particular need of emphasis in our own country. It is the demand for international cooperation through juridical institutions which will enable every state to take its place and discharge its duty in the family of nations. It is pertinent to note that this feature of the Papal program for peace has not always been as prominent as it might well have been expected to be in the thinking of American Catholics on post-war settlement.

"On another point which is basic in papal teaching there is urgent need of emphasis everywhere in this decisive hour—'so full,' as Pius XII has recently noted, 'of possibilities for vast beneficent progress no less than for fatal defects and blunders.' It is the fundamental moral requirement of fidelity to the pledged word. Without the conviction, grounded on experience, that each party will respect compacts made and stand firmly by its plighted word there can be no mutual trust. Without mutual trust there can be no enduring peace. If force rather than fidelity governs the relations of nation to nation, then we have tyranny and terror instead of confidence and peace. Let me instance one case which is presently in the headlines of the newspapers in every free country. If fidelity to the plighted word were in honor among the nations today, the anguished sons and daughters of martyred Poland, who have suffered as no other people in this most brutal of wars, who have endured the most cruel oppression with incomparable loyalty to faith and fatherland, would not have to stand in dread, as they now do, of the oncoming march of what the news dispatches will, with unconscious sarcasm, call 'an army of liberation.' Of old a pagan historian wrote in classic satire: 'They have made a desert and called it peace.' If we call that kind of thing 'peace' today, it will be a sure sign that our moral standards have dropped below the pagan level. And the simple test may well be the fidelity of nations to their plighted word. . . .

"The fate of Rome and our American attitude on the strategic problems involved have been widely discussed in the public press. To those who plead military necessity for attacking an enemy who takes shelter under the cover of sanctity and culture, I answer with an expression of confidence in the military ability of our High Command to dislodge the enemy from a sacred city set in a wide plain without making the hallowed soil of the city itself a battleground. It is said, too, to be a question of saving Roman monuments or American lives. It may well be, rather, a question of saving both American lives and Roman monuments on the one hand or, on the other, of falling into a trap which for us will be destructive alike of human life and moral prestige. For to let ourselves be lured into a direct attack on Rome would be to fall into the biggest boobytrap ever set by Nazi cunning. Surely we may pray with confidence that this mistake will not be made. . . ."

CATHOLIC ACTION is happy to be able to present to its readers this month a very interesting article on "The Study of Sacred Scripture" by Rev. John J. Collins, S.J., of Weston College, Weston, Mass., chairman of the Catholic Biblical Association of America.

THE National Catholic Community Service begins its fourth year of aid to our armed forces and war production workers on April 21. In its first three years of existence, it has extended its operations to 547 clubs and units in the United States and overseas, and has supplied nearly fifteen million religious articles to chaplains and servicemen in training camps, ports of embarkation, and actual battle areas throughout the world.

NCCS Celebrates Third Birthday Anniversary

As official Catholic war work agency and one of USO's six members, NCCS unites clergy and laity, both individuals and organized groups, in a great welfare program. Its aim, as set forth in a new descriptive pamphlet, "This Is NCCS," released in conjunction with the third birthday, is "to offer a program that will gird men and women spiritually, as well as physically, during the strenuous days of the war and so enable them, when peace returns, to resume normal living, their moral and spiritual fibre strengthened and quickened."

"Seven hundred trained workers, assisted by 300,000 volunteers," the booklet states, "are now engaged in furthering NCCS activities—which range all the way from a friendly greeting to a soldier as he enters the club to the vital duty of helping a man save his soul."

Through materially aiding those whose well-being is threatened by manifold strains of a nation at war, NCCS carries on in modern times a program of corporal and spiritual works of mercy flowing directly from the traditional Christian concept of charity.

THE World Policy Conference of the Archdiocese of St. Paul, composed of business and professional men, strives for a thorough understanding of current events and movements in relation to the Church and to Catholic principles.

St. Paul Archdiocese Preparing Laymen Defenders of the Faith

The organization, which has been operating for almost a year under the direction of the Archdiocesan Bureau of Information, is directed at preparing Catholic laymen to defend the Church against increasing attacks. Meetings are held at least once every six weeks among units of the Conference, each of which is restricted to not more than forty members. The units, which occasionally combine to sponsor a meeting addressed by a speaker of national reputation, also publish a printed report of the question discussed after each meeting.

Included among the topics currently being discussed at unit meetings are: "The Catholic Church and Fascism," "The Spanish Question," "The Church in Mexico," "The Sinarchist Movement," "The Church in South America," "The New Italy," "The Post-War World in the Light of Papal Peace Proposals," "The Polish Question" and "Russian Communism."

The organization aims to implant in its members a thorough understanding of current events so that they will be able to explain the Catholic position at informal gatherings, discussion clubs, meetings and on all occasions when attacks against the Church arise.

UNDER this expressive title the reading public of America has recently been given an interesting book by Camille M. Cianfarro, *New York Times* correspondent in Italy from 1935 to 1942, published by Dutton.

"The Vatican and the War"

In this volume Mr. Cianfarro presents the story of Italian politics and diplomacy over the last decade and, in so doing, cites the efforts of Pius XI and Pius XII to preserve moral and spiritual values and to maintain the peace before the war broke out and for a just conclusion after its outbreak.

In his foreword, Mr. Cianfarro remarks on the frequency with which he has been asked by Americans the question: "Is the Vatican for us or against us?" "I heard those two Pontiffs," says Mr. Cianfarro, "condemn time and again the totalitarian system of government, and witnessed the birth and rapid growth of very close cooperation between the Vatican and Washington to prevent the war, and, later, to minimize it. Yet it seemed to me that all this struggle and indefatigable diplomatic work of the Holy See had received scant attention in the United States."

In a chapter devoted to the five-point peace plan presented to the world by Pius XII in his 1939 Christmas Message, the book points out that the present Pope "is in a far more advantageous position to make the full weight of the Vatican felt in the world than Benedict XV, who reigned during World War I." The solution of the Roman Question with the signing of the Lateran Treaty in 1929, the writer says, has given the Papacy once more "official international recognition as a sovereign state. Thus the Pope today is not only a spiritual leader, but the head of a State as well, with the juridical attributes of any other lay monarch or president of a republic. By virtue of this dual role, he may intervene as any other neutral statesman in the settlement of the post-war problem."

The volume should aid a better understanding of the place and value of the Papacy in world affairs and bring greater appreciation of the efforts of the popes to clarify thought in the international field.

THE STUDY OF SACRED SCRIPTURE

From Pope Leo XIII to Pope Pius XII

By Rev. John J. Collins, S.J.

WHEN our present beloved Holy Father paused in the midst of his wartime solicitudes to write to his children of the entire world a letter on the Bible, he was doing so in celebration of the fiftieth anniversary of Pope Leo's encyclical on Sacred Scripture, *Providentissimus Deus*. A comparison of the two documents will naturally reveal many similarities. But more striking is the dissimilarity that appears both in the tone and in the practical directions. Pope Leo was writing against a threatening danger and laying down principles to combat a dangerous error. Pope Pius writes tranquilly with the assurance that the correct doctrine holds quiet possession in the Church, and gives no indication of rejecting false doctrines as he did in the encyclical on the Mystical Body. Pope Leo was outlining the method of Biblical studies which he desired to be followed and evidently meant to inaugurate a new curriculum. Furthermore like a competent general planning a vast campaign he mapped out the different sectors and indicated the various phases of work that he desired done by Catholic experts. Pope Pius XII in his directives clearly takes for granted that what Leo desired and outlined has in large measure been brought to completion, and the present Pontiff rather points out the work still left undone.

Fifty years ago when the Leonine encyclical was published the attack upon the Bible by the Rationalists had become a grave menace in the Church. This attack was the reverse of that of the Reformers. For the Reformers believing that the Scripture was the sole rule of Faith, maintained that the sacred books were the inspired Word of God. The Rationalists, however, denied all the supernatural order and claimed that the Scriptures were not inspired. They sought to prove errors and contradictions in the sacred writings, and by means especially of the newly developed positive sciences of textual criticism, archaeology, Oriental languages and new discoveries of history, etc., sought to overthrow the authority of the Bible. As a result almost every statement in the Old and New Testament began to be questioned and attacked.

In the Church scholars were not well prepared at the time to meet this new assault. A few Catholics poorly grounded in the traditional teaching of the Church conceded that the Rationalists had proved their point and demonstrated real mistakes in the Bible. So that these men sought to reconcile the doctrine of inspiration with error. But the great majority of Catholics held firmly to the traditional meaning of Scripture and inspiration. However, to clarify all confusion Pope Leo reaffirmed the teaching of the Church on the inerrancy of Sacred Scripture.

"It is absolutely wrong and forbidden," he said, "either to narrow inspiration to certain parts only of Holy Scripture or to admit that the sacred writer has erred . . . For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Spirit; and so far is it from being possible that any error can coexist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter what is not true."

As to the conclusions drawn from natural science and learning which were claimed to contradict the Word of God the Pope urged Catholics to examine carefully all such statements and see whether the facts were really facts. For many systems had enjoyed a great vogue and were later discarded. And in addition the Pope gave the true principle of the relation between science and religion. There can be no contradiction between science and the faith. For God who is the author and source of all nature is the author as well of Sacred Scripture. So that nothing in natural science or history rightly understood can contradict the Word of God any more than God can contradict Himself.

These statements of the Pope clarified the correct doctrine on inspiration and were sufficient to meet the urgent danger to the faith. But the Pope desired to remove the danger more completely and felt this could be best done by a complete renewal of Scriptural studies in the Church.

To this end he traced out a plan of studies for seminaries and gave suggestions for higher Biblical studies which have now for some years been adopted throughout the Catholic world.

The attack on the revealed written word had been made particularly in the field of introduction which concerns such questions as who was the author of this book, is the present text exactly as the author wrote it, is what he says historically true. This field had not then been well developed in defense of the faith, but within the past few decades excellent introductions to Scripture have been written by several Catholics.

Not only did Pope Leo wish to prepare all priests with a requisite minimum of knowledge about the Scriptures. He desired also that those priests or laymen who were able should become specialists in branches allied to Scripture. For precisely from these fields of learning objections were being drawn to undermine confidence in the Word of God. Some unbelieving scholars filled with hatred for revelation seized upon any newly discovered fact to pour ridicule upon the Bible. Now it was the wish of Leo XIII that the Church possess men in these fields of learning as preeminent as any not of the faith. For the Pontiff indicated that there is nothing which so much impresses ordinary people and inclines them to the faith as to see men outstanding for learning revering the Word of God with true piety. And exceptional scholarship among the sons of the Church will do much, he insisted, to silence the calmunies of those who proclaim that faith is the enemy of science. Consequently the Holy Father called upon all who were gifted with special talent to select some branch of learning and to become distinguished in it so that they might ward off attacks that might come from that quarter against the Word of God.

These were the objectives that the Pope desired realized. About the time that the Holy Father was writing, certain movements were in progress which were to fulfill his wishes. Father Vigouroux, S.S., was producing his monumental Dictionary of the Bible. The German Jesuits had already published some volumes of their encyclopedic commentary of the books of the Old and New Testament. And in Jerusalem at the Dominican Monastery of St. Stephen the famous *Ecole Biblique* was in its infancy. This institution, begun by Father Lagrange, O.P., and in great measure owing its progress to him, is a lasting monument to his name. Commencing very modestly in a building which had been the municipal slaughter-house, with two books—a Bible and a guide of the Holy Land—Lagrange set out to develop especially those positive sciences from which had come in recent times the most vicious assaults upon Scripture. He himself was a prodigious worker and writer, a man able to inspire others, and to his direction and assistance are due in great part the famous names which came forth from St. Stephen's. The school's scholarly quarterly the *Revue Biblique*, begun in 1890, won recognition even in non-Catholic circles. And the great commentary on Scripture, the *Etudes Bibliques* series, which Lagrange inaugurated in 1900 is particularly rich in the material drawn from positive sciences such as philology, archaeology, textual criticism and the history of religions.

Let us now consider the direct action of the Popes during the last five decades for the promotion of scholarship in the field of Sacred Scripture. For the safeguarding and proper interpretation of the Bible, Pope Leo in 1902 instituted the Biblical Commission which is composed of a certain number of Cardinals who are assisted by consultors chosen from men distinguished in the field of Scripture. Leo XIII had further planned to establish a Biblical Institute in Rome and had discussed the matter just before his death.

What Pope Leo was unable to do his successor, Pope Pius X, was finally able to accomplish. From the beginning Pius had desired to establish the institute, but did not have sufficient funds. As a substitute measure he empowered the Biblical Commission to grant degrees in Scripture. Later however a generous benefactor furnished the necessary means and in 1909 Pope Pius erected the Pontifical Biblical Institute and entrusted the teaching to the members of the Society of Jesus. For some years the students completed their studies in the Institute and then took an examination before the Biblical Commission which conferred the degrees. In 1916, however, Benedict XV empowered the Biblical Institute to give the degree of baccalaureate after one year's study, and of licentiate after two. In 1928 Pope Pius XI granted to the Institute the power of bestowing the degree of doctorate in Scripture. So that at the present time the only place in the Church where a degree in Scripture is granted is at Rome, and the only two bodies which may give degrees in Sacred Scripture are the Pontifical Biblical Commission and the Pontifical Biblical Institute.

As a normal complement of the Biblical Institute in Rome a house was established in Jerusalem where pupils could live while visiting and studying the holy places. This house was established in 1927 under Pope Pius XI. In 1932 the same Pontiff realized another desire of Pope Leo's encyclical, when he erected at the Biblical Institute in Rome the companion faculty of Oriental studies. The periodicals of the Biblical Institute are two of a scientific nature, *Biblica* and *Orientalia*, and one of a more popular type, *Verbum Domini*.

(*Turn to page* 17)

PRINCIPLES FOR PEACE

N. C. W. C. Forum Series
1943-1944

"The heart of the Papal Plan, the *sine qua non* for its success, is a spirit of Christian cooperation; no plan for peace, no matter how wise or sublime, can ever pass into the realm of reality unless nations are willing to cooperate with nations, groups with other groups, men with their fellowmen." (*From the Introduction to Principles for Peace.*)

VIII. Cooperation for Social Justice and Prosperity at Home

Part I

I DIDN'T get his name. Our conversation lasted only half an hour, for he was going on to Charlotte, North Carolina, and I left the train at Richmond. He had just completed boot training. His reward would be eight days at home with his wife and baby. After that he expected a gun-crew assignment on a merchant vessel. In the meanwhile he would be happy, but not unmindful of the future. It was good to be released from unaccustomed discipline for a while. It was good to be going back home, to someone who really worried about him. But he was not a youngster, this example of the late crop of sailors and soldiers. War was more to him than an adventure. War was an explosion, breaking his life into jagged pieces. The job had to be done. He was not complaining. He expected to live through it, to fall in with the majority when the statistics are assembled. He was not looking forward to any picnic. Nor did he live in the childish hope that the picnic would begin when the guns subsided. There was hope but it was hope without illusions. It would take just a little skill, after a two-year break, to re-weld the home ties. And the business of making a living might again become very grim.

There was a handsome red, white and blue "ad" in the magazine stretched across his knees. It was an immensely cheerful display of the present exploits (in providing arms and chewing gum for soldiers) and the future promise of free enterprise. He didn't know. His notions of free enterprise were colored by his father's dismissal from the mill in 1930. He himself had left school to take a seven-dollar-a-week job, and somehow they had lived. He didn't know the answer. But he was most suspicious of "free enterprise" for the simple reason that it hadn't worked. If that's all they have to offer it's going to be mighty tough, he said, when the war bonds are all gone.

He wasn't altogether typical. Some go a lot farther in their thinking; most don't go as far. And to the folks they left behind them today's sorrows and joys supply a full diet without borrowing from tomorrow.

Part II

1. Yet not all. The Pope is thinking of tomorrow and what it will bring to domestic economy. Mr. Baruch is thinking of tomorrow. Mr. Johnston, president of the Chamber of Commerce of the U. S., is thinking of tomorrow. Mr. Murray, president of the CIO, is thinking of tomorrow. And so are the AFL, the Commerce Department, the War Production Board, the Labor Department, the Standard Oil Company, a few Senators, and a few thousand other individuals employed for the purpose by a few hundred organizations.

2. Too much planning? Not at all. We are far from having enough planning and discussion. There are thousands of questions to be answered; and we must not depend on a few men to answer them. Pope Pius XII told us to pray. But he was very hard on people who say prayer is enough. He called them ignorant, lamentably ignorant (June 1, 1941).

It was evident in the writings of Pius XI that a great deal of hard thought and effort would be needed for the re-forming of social institutions, such as ownership; these would not right themselves, any more than a herd of wild horses, by the magic of competition, would line up into thirty teams. But the present Pope says it will be even harder to organize economic affairs efficiently for the common good due to the changes brought by this war.

Certainly good will is the most necessary ingredient of a just and prosperous economy. But all the good will in the world shall not find the correct balance between farm and industrial

prices, for example, in the absence of intelligent study.

3. What is the purpose of planning? What is the purpose of living? Has the nation a common purpose in peace time? This is, of course, the most important question. If we have no place in particular to go, that's where we'll arrive. During war we have a purpose. We, all the people, have a purpose. The nation is going somewhere—toward victory. Everything, or nearly everything, must be lined up with that purpose. The War Production Board directs the flow of all materials and machines toward that purpose. The War Manpower Commission turns the nation's human resources in that direction. The Treasury and R. F. C. channel the money.

Back in the 20's we were not at all sure of any national purpose. The economy directed itself, like the storms of winter, and at times brought a crop of prosperity, which was very nice indeed. It was impossible for human intelligence to control the general process—but not impossible to build a dam here and there where wealth and power might accumulate.

And then for ten years spring and summer didn't arrive. In the long winter of the 30's men began to change their minds—some men did. We have not come to complete agreement. Some still think longingly of the old freedom—which meant the privilege of ignoring government and dueling competitors to the death and in case of one's survival of keeping competitors dead. It was great fun for top-flight duelers.

The majority today, however, are voting for something else—full employment. They are not all worried about *their own* jobs. But other people will lose out. If they do—if ten or fifteen million find themselves pounding the pavement—watch out. We must have full employment. We got it during the war. Why not after the war? Most people talk like that. Full employment is their goal. But it is a goal in the sense that they desire it merely. It is not something that all of us can consciously and organizedly pursue together until it is accomplished—like victory. To win the war we give Donald Nelson, Charles E. Wilson, William Batt, *et aliis,* the job of organizing *the whole nation.* We tell Joe Black to pick up a gun and Jim Green to weld tanks. Who tells them? Congress and the President—but they stay told only because the whole nation thinks it's a good idea.

We're not that way about winning the peace, about getting full employment. We have not yet decided that it is a national *purpose.* For we have not found any satisfactory way of going after it together, in peace time. And so we are threatened with a repetition of our folly in 1919. As Percy Brown, leader in the field of scientific management, says in his discussion of "Post-War Objectives":

"In 1918 . . . we tried, under the leadership of Bernard Baruch and others, to organize our efforts in accordance with our national aim. The moment the armistice was signed, however, we reverted to our national aimlessness." (*Public Opinion Quarterly,* Fall, 1943, p. 369.)

In wartime we achieve a unified national effort through centralized authority. In peacetime we don't want centralized authority.

4. *Resume of the problem.* As was said, everyone agrees, more or less, that our problem is full employment. We shall need about five million more jobs than in 1940—and we were eight million jobs short then. And since productive capacity per man has increased considerably due to new methods and new machinery, there will have to be a still greater increase in the national product—to something like twice the total of 1929. (To handle the national debt and provide savings for investment, finance experts tell us a national income of around $150 billions will be needed.

That is a very general statement of the long-run problem. The immediate difficulties of the transition period—the demobilization of war industry and fighting forces—are diverse and formidable. What to do with war contracts, surplus war goods, government owned plants, millions of soldiers anxious for release, price-controls, material controls, and the like, are questions that must be answered reasonably well, although they are short-run questions. For if we fail too badly in the short-run, there won't be any long run to worry about.

5. Some proffered solutions:

(a) The National Association of Manufacturers comes out for "Jobs, Freedom, Opportunity," in that order, as post-war objectives. It is progress even to have them express these aims on paper. But they fail altogether to suggest adequate means. Their pamphlet on the subject contains only two leading ideas in the order of means. The first is wartime savings, which will create a boom market. [What to do the next year?] The other is competition. Pope Pius XI said competition makes a poor business umpire. Experience says the same. Common sense says it isn't likely to happen.

(b) The Committee for Economic Development represents big business and utilizes the services of the Department of Commerce, as it should. Its method of getting full employment is a combination of confidence and practical post-war job-scheduling. The first is useless if it opposes reality. The second is good as far as it goes, but this is not very far. Each plant or company plans possible products and markets to expand production and jobs. Sometimes a whole

town adds up the totals and comes to a nice figure covering all prospective ex-soldiers. But, as General Electric, most advanced in this excellent type of planning, modestly remarks, no single corporation can go ahead unless it is sure everyone else is going ahead. Why make more refrigerators for coal miners who will be laid off tomorrow? Who is going to expand first? They ought to get together in their planning, so that two companies may not plunge generously into the same market, with twice as many units as will sell, just for the sake of supplying jobs, with two resultant bankruptcies. (They won't—management does not gamble like that. They'll wait.)

(c) There is the supposedly radical proposal, which the above gentlemen would oppose, of a "compensatory" economy, meaning that the federal government would take up any slack in employment due to private industry's failures by pouring out as many billions as necessary. The government would spend money on roads, for example. It would advance credit to private industry for new job-creating projects. It would keep its finger on the pulse of the economy and supply a transfusion of ten or fifteen billions a year as needed. The money would be taxed away from those who might otherwise save and sterilize it.

(d) There are many other schemes. The Baruch plan, and others, tackle only transition problems, in the main. Social security plans do not take on the problem of employment, any more than does the Beveridge Report. Probably the nearest approach to *Quadragesimo Anno* is found in the proposals of the National Planning Association, a private group of certain leaders in business, labor, and agriculture, for a four-way commission, with sub-commissions to do specific jobs, representing government, business, labor and agriculture. This sort of council is proposed to deal with reconversion; but it could establish a pattern for long-run tasks. CIO reconversion proposals also emphasize government, business, and labor councils. The AFL has the same idea, especially in its thoughtful program for post-war housing.

Pius XI held that neither competition, government dictation, nor big-business domination can marshall a nation's forces for shared prosperity. Yet marshalled they should be. There must be government in our economy. Why cannot it be self-government and democratic? Why cannot whole industries, management and labor, pull together and also take counsel with other industries for the nation's prosperity? "You can't trust anyone. Businessmen combine only to gouge. Labor has neither intelligence nor responsibility. Congress must run everything." If these objections are valid, then there is no wisdom in the Pope's theory of an organic economy. But they aren't valid in wartime. They needn't always hold in peace.

Part III

What is a Catholic attitude toward post-war planning?

1. It certainly is not obstructionism. Give any reasonable suggestion a chance. Not that all is unselfishness and devotion to the commonweal among the forward-looking. Some few are staking claims on comfortable nests for themselves. But most planners have an interest in the general welfare—more or less enlightened, and deserve consideration.

2. On the positive side Catholic individuals and groups should be reading and discussing some major post-war plans, if not all, and comparing them with *Reconstruction of the Social Order* (*Quadragesimo Anno*) of Pius XI and *The Church and Social Order* of the American Bishops, plus a few other publications, if they have time. We have not as yet any so succinct a statement of the day's needs as was published in 1919 under the title of *The Bishops' Program*. We have enough guidance to make sound judgments along general lines, as has been attempted briefly in this article. Having made them, our duty is to carry them with conviction into our conversations, writings, meetings with other workers, employers, lawmakers, or housewives, into our lay organizations and schools, in the hope that we may turn the thinking of our associates toward unity and collaboration for the common good—even in peacetime.

QUESTIONS FOR DISCUSSION

1. Why is planning necessary?
2. Do we work together for a common purpose in wartime?
3. Do we work together for a common purpose in peacetime?
4. What is the general wish for postwar economic life?
5. What are some proposals for attaining full employment, in general?
6. What is the general Catholic scheme for organizing economic life?

SUGGESTED READINGS

1. *Principles for Peace.* N. C. W. C. $7.50.
2. *Reconstruction of the Social Order.* Pope Pius XI. N. C. W. C. 10c.
3. *The Church and Social Order.* N. C. W. C. 2c.
4. *Jobs, Prices, and Unions.* Most Rev. Francis J. Haas. N. C. W. C. 5c.
5. *Reconversion of Industry to Peace.* National Planning Association, Washington. 25c.
6. *As We Win.* Congress of Industrial Organizations, Washington. 5c.
7. *Postwar Readjustments pamphlets.* Chamber of Commerce of the United States, Washington, D. C. Single copies free.
8. *Steps Necessary for High Postwar Employment.* American Federation of Labor, Washington, D. C. Single copies free.

THE FAMILY TO THE FORE

By
Rev. Edgar Schmiedeler
O.S.B., Ph.D.

WHEN a spring on a hillside bubbles up from its sandy bottom, it starts a rill down the slope. We watch the silver thread as it creeps along, haltingly picking its way among the pebbles and elevations that protrude in its pathway. It is interesting to watch as it pushes its crystal nose against one little knoll after another. One observes eagerly each time whether the trembling water will get by, whether it will rush to the right or to the left. Consistently it forges ahead; irrresistably it pushes its way onward, so long as the wellspring continues to give forth its water, feeding it unfailingly into the limpid stream. As it proceeds along its path, one after the other of the obstacles in its way are overcome. Other rivulets join it as it moves along, giving it ever greater power and momentum. Faster and more irresistably it moves ahead. And, as it hurries on toward the plain below, it broadens into an ever-widening stream. Eventually it forms a mighty river, driving everything before it, as it rushes majestically on towards the sea.

That is the way all great social movements develop. Their beginnings are small, humble. An individual or two supply the initial stream of thought and motive power. Slowly the movement gets under way, proving itself step by step. With increasing facility it overcomes one obstacle after another, as it gradually takes on proportion and gains momentum. Others join hands with it, swelling the stream of thought and increasing the flow of energy. Opposition tends to wane; resistance crumbles. The movement forges rapidly and irresistably ahead.

A dozen years or more ago a movement for the betterment of family life was initiated. It was tiny indeed in its infant days. But it rapidly took on impressive proportions. In spite of opposition, in spite of lethargy and other obstacles, it has consistently forged ahead. It has brought the family to the fore both in the consciousness of many and in the programs of action of not a few. It has served to focus national attention on the family. It has made the problem of the family recognized as the outstanding social problem of the day.

It should be interesting to note the main features of the movement's development. One finds its beginnings in a small section in the Social Action Department of the National Catholic Welfare Conference devoted to the interests of the family. The first undertaking that fell to the lot of this "section" was to study the field in which it was destined to operate. That was necessary even before it could begin to move forward, to forge ahead. The picture that emerged from the study was anything but an encouraging one. It showed a vast field indeed, and one filled with many and formidable obstacles. It showed serious ethical problems, some of them none too well understood. It showed a variety of social problems, all reacting in many harmful ways upon the home. It showed powerfully organized interests working against the welfare of the family. It revealed a lack of appreciation of the very real difficulties the modern family had to contend with. It even revealed a strange unawareness of the untoward conditions in which modern family life found itself. It showed a lethargy regarding family betterment which, in view of the acknowledged importance of this fundamental social unit, was hardly less than astounding. Altogether the picture presented a scene that called for giant effort indeed.

But it also revealed an optimistic side. For example, it showed much beautiful home life still in existence in our midst. It showed a great zeal for wholesome family life—a zeal waiting only to be called forth, and to be intelligently directed into useful channels of action. It showed many rivulets of activity in behalf of a better home life already under way. It revealed that the real need of the hour was not so much a totally new movement for family betterment as a coordination of efforts already being generously spent for its welfare.

All this served as a guide in the launching of the work of the newly established Family Life Section. As a matter of fact, emphasis was placed upon the last-mentioned point, upon coordination of already existing efforts, upon directing into one strong, forward-moving stream the many scattered rivulets of energy already active in behalf of a better family life. While effort was made to contribute new thought and energy no single new stream was contemplated. It was very obvious that, in view of the highly organized opposition to wholesome family life already in existence, just another small struggling stream moving forward alone, would be of little real consequence. (*Turn to page* 22)

Administrative Board, N. C. W. C. To Hold Its Spring Meeting

On April 18 and 19, the annual spring meeting of the Administrative Board of the National Catholic Welfare Conference will be held at national headquarters in Washington, D. C.

The names of those composing the board are enumerated in the box at the bottom of this page.

In addition to the members of the board are eight Bishops appointed to assist the members of the board in their work for the Conference. These are: Bishops Thomas K. Gorman of Reno, Emmet M. Walsh of Charleston, John F. O'Hara, C.S.C., Charles Hubert LeBlond of St. Joseph, Bryan J. McEntegart of Ogdensburg, Richard O. Gerow of Natchez, and William D. O'Brien of Chicago, and the Most Rev. John B. Peterson of Manchester, who has just died.

The Right Rev. Msgr. Michael J. Ready is general secretary.

Death Claims Bishops Peterson and Griffin

The month of March brought two losses by death to the Hierarchy of the United States—that of the Most Rev. John B. Peterson, fourth Bishop of Manchester, on March 16, and the Most Rev. William Richard Griffin, Bishop of Lydda and Auxiliary Bishop of La Crosse, on March 19. Bishop Peterson was 72 and Bishop Griffin 63.

Bishop Peterson was one of the most distinguished figures in the field of education in the United States. He served as President General of the N. C. E. A. from 1936 till his death. He was also widely known as a brilliant scholar and administrator and for his rare talents as a teacher. He was deeply interested in civic matters, and on occasion brought about the amicable settlement of knotty problems between employers and workers.

After serving as Episcopal Chairman of the Department of Education, N. C. W. C., from 1935 till 1941, when he retired under a rule limiting the years of consecutive service on the N. C. W. C. Administrative Board, Bishop Peterson became Assistant Episcopal Chairman of the N. C. W. C. Department of Education in 1941, an office he held at the time of his death.

Bishop Peterson was born in Salem, Mass., July 15, 1871, and entered the seminary only after several years of a business career. He was ordained in 1899 and then went to study in Paris and the North American College in Rome. Returning to the United States in 1901, he was named Professor of Church History at St. John's Seminary. Five years later, he succeeded to the Chair of Moral Theology, in which he served for 20 years. He was named Rector of the Seminary in 1911, and remained in that post until 1926, when he became Auxiliary Bishop of Boston. He was appointed Bishop of Manchester in 1932.

Bishop Griffin was born in Chicago on September 1, 1883. He was educated at St. Ignatius College and DePaul University, in Chicago, and made his studies for the priesthood at Kenrick Seminary, Webster Groves, Mo.

Following his ordination on May 25, 1907, by the late Most Rev. James Edward Quigley, Archbishop of Chicago, he engaged in pastoral work in his native city. He served as general secretary to the Twenty-eighth International Eucharistic Congress in Chicago in 1926.

He was elevated to the rank of Papal Chamberlain with the title of Very Reverend Monsignor in 1926 by His Holiness Pope Pius XI and was named a Domestic Prelate with the title of Right Reverend Monsignor in 1930.

From 1907 to 1921, Bishop Griffin served as assistant to the Most Rev. Alexander J. McGavick, then pastor of Holy Angels Church in Chicago. Bishop McGavick was named Ordinary of La Crosse in 1921, and in 1935 Bishop Gri was named by Pope Pius XI as his Auxiliary.

May the souls of Bishops Peterson and Griffin rest in pe

Month by Mont

"Principles for Peace" Volume Acknowledged With Praise from Vatican

Congratulations on the work of the Bishops' Commi on the Pope's Peace Points in the publication of its volu "Principles for Peace," and praise of its great practical v were received recently by the Most Rev. Samuel A. Stri Archbishop of Chicago and chairman of the Commit from His Holiness Pope Pius XII, from His Eminence L Cardinal Maglione, Papal Secretary of State, and from Eminence Giuseppe Cardinal Pizzardo, Prefect of the Sac Congregation of Seminaries and Universities.

The letter from Cardinal Maglione extended his own well as the Holy Father's greetings to the American H archy, all members of the Bishops' Committee and all laborators in the production of the volume, which, Card Maglione said, will "satisfy an urgent need and be of g practical value." Cardinal Pizzardo said he was cer that "the greater publicity given to these important do ments of the Holy See will do much to enlighten men a the continued efforts of the Popes in the cause of peace."

"It is my honored duty," Cardinal Maglione wrote, acknowledge the receipt of the two artistically bound co of 'Principles for Peace' which you so thoughtfully sented, through the Apostolic Delegate, to the Holy Fa and myself, and which have recently reached the Vati

"His Holiness, who was very gratified by your kind and most interested in this important publication, has trusted to me the revered charge of conveying to Y Excellency the expression of his gratitude at this most ceptable gift and his special appreciation of the painstal research, so nobly undertaken and so ably accomplishe the preparation of this very useful volume. To the au thanks of His Holiness, I beg you to join my own. . . ."

In acknowledging his copy of "Principles for Pea Cardinal Pizzardo wrote Archbishop Stritch:

CATHOLIC ACTION—Monthly Publicatio

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, chai of the Administrative Board and episcopal chairman of Executive Department; Most Rev. Samuel A. Stritch, bishop of Chicago, vice chairman of the Administrative and treasurer; Most Rev. Francis J. Spellman, Archbish New York, secretary of the Administrative Board; Most John T. McNicholas, O.P., Archbishop of Cincinnati, epis chairman of the Department of Education; Most Rev. Jo F. Rummel, Archbishop of New Orleans, episcopal chairm the Legal Department; Most Rev. John J. Mitty, Archb of San Francisco, episcopal chairman of the Department of olic Action Study; Most Rev. John F. Noll, Bishop of Wayne, episcopal chairman of the Department of Lay Org

h the N.C.W.C.

: was indeed a great pleasure for me to receive a copy e book, 'Principles for Peace,' which sets out to gather her the Papal Documents dealing with Peace.
: was a most kind thought of yours to send it to me I will read it with the greatest interest. The more so see that the book was published under the auspices of ishops' Committee on the Pope's Peace Points, of which Excellency is chairman. . . ."

Volume on "The Family Today" shed By N. C. W. C. Family Life Bureau

nounced as ready for distribution on April 1, a new . W. C. publication, *The Family Today—A Catholic aisal,* is now being prepared for mailing by the N. C. . Family Life Bureau. Containing chapters by 24 dif- t contributors, all authorities in their varied fields of ity, the book totals 181 pages and is paper bound. It ced at $1 per copy; plus postage.

e *Family Today* is the result of a Family Life Confer- held at the Catholic University of America, Washing- D. C., on February 29, March 1 and 2, 1944. The erence, and the book itself, as stated in the Preface, are product of a conviction "that the time had come concerted and far-reaching movement to emphasize hristian ideal of the home as the sure guide for modern in his pursuit of happiness."

l aspects of marriage and home life are the subjects of ssion by the contributors, who include Most Rev. Karl ter, Bishop of Toledo; Right Rev. Msgr. John A. Ryan, tor, N. C. W. C. Department of Social Action; Right Msgr. George Johnson, of the Catholic University of ica; G. Howland Shaw, Assistant Secretary of State; Sheed, noted writer and apologist; and Rev. Edgar iedeler, O.S.B., for many years an outstanding cham- of Christian norms for family life.

e Family Life Conference especially recommends the as guide and pattern for conferences on Christian y Life to be held in dioceses and parishes throughout Jnited States, particularly during the month of May,

TIONAL CATHOLIC WELFARE CONFERENCE

Most Rev. John Gregory Murray, Archbishop of St. piscopal chairman of the Press Department; Most Rev. Karl er, Bishop of Toledo, episcopal chairman of the Department ial Action; and the Most Rev. James H. Ryan, Bishop of , episcopal chairman of the Department of Youth.

Right Rev. Msgr. Michael J. Ready
General Secretary
Very Rev. Msgr. Howard J. Carroll, S.T.D.
Assistant General Secretary
Rev. James Lawler
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this maga- ne are to be regarded as those of the respective con- ibutors. They do not necessarily carry with them the rmal approval of the Administrative Board, National atholic Welfare Conference.

1944. Inasmuch as the number of copies of *The Family Today* printed this year may be limited because of the critical shortage of paper, those desiring copies are urged to order them at an early date.

Civilians of Lithuania to Receive Medical Aid from Bishops' Relief Committee

During the past month arrangements have been made for a $10,000 shipment of medical supplies to the suffering civilian population of Lithuania through an allotment of funds by the Bishops' War Emergency and Relief Committee of the National Catholic Welfare Conference.

The arrangements for the shipment, which will duplicate a similar mercy cargo now on its way to Lithuania from the American Red Cross, were completed through the Bishops' War Emergency and Relief Committee, the International Red Cross at Geneva, the Department of State, the British-American Blockade Committee in London, and the American Red Cross, and involve a lifting of the American-British blockade against Nazi-occupied Europe.

Representatives of the International Red Cross will personally supervise the distribution of the medical supplies to the proper civilian charitable agencies in the occupied country, obtain proper receipts for the supplies and see to it that they are made available only to the civilian population.

While international law restricts the labeling of the supplies with the name of any organization other than the International Red Cross, the arrangements had been made through this organization to apprise the Lithuanian civilian population that the medical supplies were donated by the N. C. W. C. Bishops' War Emergency and Relief Committee.

Publicity Campaign Conducted By N. C. W. C. for 1944 Bishops' War Emergency and Relief Collection

For two months prior to the date of the collection, March 19, an intensive campaign of publicity was carried out by N. C. W. C. on behalf of the Bishops' War Emergency and Relief Committee. The publicity was released through radio programs, magazine articles, news stories and picture releases in the Catholic and secular press, as well as through literature and posters distributed by mail throughout the United States.

Three nation-wide radio programs were presented. Two were dramatizations produced in Hollywood starring well known actors of radio and motion pictures over the Mutual Broadcasting System on March 12, 6:45 P. M., and over the Blue Network on March 18, at 11:30 P. M. The third was a dramatization produced in New York on March 18, 2:15 P. M., followed by the talk by Most Rev. C. M. O'Gara, C.P., Vicar Apostolic of Yuanling, Hunan, China, over the National Broadcasting Company network. All three scripts were written by Courtenay Savage. In addition, a transcribed program entitled, "The Refugee Christ," featuring an address by Msgr. Fulton J. Sheen, was heard over 266 stations throughout the country.

Feature articles descriptive of various phases of the Bishops' Committee activities were published in the March issues of *Catholic Digest* and Catholic Action and the March 18 issue of *America.* A specal article and picture on the Vatican Information Service for war prisoners was published in the national edition of *Our Sunday Visitor* of March 12.

A great quantity of literature distributed through the mail included a two-color brochure depicting graphically the activities of the committee together with a poster calling attention to the need of war relief and an eight-page folder reprinting excerpts from sermons given by Monsignor Sheen.

News stories and picture releases were sent out at least once a week during the entire period of the campaign.

NATIONAL COUNCIL CATHOLIC WOMEN

Organization Affiliations
—National Family Week—
Notes From the Field

ENLISTING ALL CATHOLIC WOMEN

AS A tribute to Our Lady of Good Counsel, the Patroness of the National Council of Catholic Women, whose Feast Day is April 26, the National Committee on Organization and Development solicits *your* cooperation in their campaign to increase affiliations to 5,000 during 1944. The committee expresses its appreciation to all affiliated groups and urges their continued interest and support. Frequently we hear of the effect of good example. Nothing sells the value of affiliation so much as an actively functioning altar society, study club, parish council—working for the Church. And so, to these affiliated groups who *sell* the idea of affiliation by reason of "good example," thank you!

But the committee realizes there remain two groups that must be reached!

First, there are the non-affiliated. The committee recommends to council members personal contact wtih officers and members of organizations not affiliated, with an explanation of the importance of their cooperation; the benefits that will be derived from their participation in a unified program of Catholic Action; the inspiration which is received from contacts with similar groups at deanery, diocesan and national meetings; and the satisfaction which results from the realization that they are upholding and spreading Christian ideals and philosophy.

Second, there are the lapsed affiliations. The committee finds a loss through lapsed memberships, generally due to lack of understanding and to changing officers who, perhaps, do not realize the aims and purposes of the council. Therefore, the committee recognizes there must be a continuous program of interesting leaders and Catholic women, of giving them assistance in their own local programs, as well as of building up among them some real idea of a broader program of cooperation in their dioceses and with the program of the Bishops in the National Catholic Welfare Conference through their affiliation with the council.

Correspondence received at national headquarters indicates that monthly letters from diocesan council presidents, and columns in diocesan papers, in addition to personal calls on officers or organizations not affiliated with the diocesan and national councils continue to be the most effective medium for stimulating interest and activity in the campaign. Quotations from correspondence received will illustrate the exhaustive efforts which diocesan presidents and diocesan chairmen are putting forth in order that the goal may be reached.

Mrs. Franz Nachtwey, chairman of the organization and development committee for the Dubuque Archdiocesan Council of Catholic Women has received commendation from leaders throughout the Archdiocese on her article which appeared in *The Witness*. Explaining that from the beginning of the Archdiocesan Council in Dubuque, it had been their aim to have every parish in the Archdiocese represented, Mrs. Nachtwey said, "Many difficulties beset us along the road, such as indifference, fear, and parochialism, but in spite of these our organization shall go forward. We are urging all of our devoted workers to bend every effort during the coming months to hold fast to the loyal organizations who are members and to try to increase such membership materially. Let us not quibble about dues, but rather look forward to the final result of a united Catholic endeavor in these times of stress and the more trying times to come when our sons and daughters return home again. We wish them to find not a decadent Catholic womanhood, but rather that we at home have been accomplishing our share in upholding the heritage which is ours."

Mrs. W. K. Sutherland, chairman of the organization and development committee of the Pueblo Diocesan Council of Catholic Women, is eager that the Pueblo Council show an increase in membership this year. Her appeal in the Pueblo edition of *The Register* contained an offer to send material for distribution at meetings, and emphasized the fact that "Upon the shoulders of the members of this committee, composed of the deanery and parish chairmen of organization and development rests the responsibility of convincing each society or unit of Catholic women of the importance of affiliation with our diocesan and national councils."

The president of the Natchez Diocesan Council of Catholic Women, Mrs. Harvey Luckett, writes in her March monthly letter, "If each diocesan council has 100 per cent affiliation of its local organizations the goal of the National Committee can easily be brought about. Let us strive to bring

about the affiliation of every Catholic woman's society during this month."

Stressing the wish of the Most Rev. Joseph P. Hurley, Bishop of St. Augustine, that every Catholic woman in the diocese become a member of the St. Augustine Diocesan Council, through her parish organization, Mrs. D. V. Renuart, president of the St. Augustine Diocesan Council, in her February Monthly Message extended an invitation to all parish groups to join the N. C. C. W. and strengthen the home front. "We hope no one will deprive herself of this opportunity to belong to the Bishop's own organization and participate in the work of the lay apostolate."

From Mobile, Mrs. A. S. Lucas, president of the Diocesan Council, writes that the Most Rev. Thomas J. Toolen, Bishop of Mobile, sent a letter to all pastors of the diocese requesting that at least one of their parish women's organizations become affiliated with the N. C. C. W.

Miss Mary P. O'Flaherty, president of the Connecticut Council of Catholic Women, writes that the January quarterly meeting of the Advisory Council was used as the springboard to "stress the importance of increased affiliations" and that the appeal will be repeated at the meeting in April.

These brief glimpses are typical of the many reports received for which the National Chairman of the Committee on Organization and Development is most grateful. Promises of cooperation in soliciting new affiliations and in securing renewals of lapsed affiliations have also been received from the dioceses of Amarillo, Belleville, Cleveland, Des Moines, Galveston, Helena, Indianapolis, Little Rock, Oklahoma City-Tulsa, Seattle and Springfield in Illinois.

With increased demands upon the National Council of Catholic Women as a federating agency working under the leadership of the Bishops in the National Catholic Welfare Conference, with the overwhelming field of endeavor which is open to Catholic women as a united body, with the increased responsibility of Catholic women in every section of the country to work for Church and country, the work of the National Committee on Organization and Development looms large in the story of reaching every Catholic woman's group and in the story of the ultimate success of each and every undertaking of the diocesan and national councils.

NOTES FROM THE FIELD

Mrs. Robert A. Angelo, national president, spent two weeks in Wisconsin recently, speaking at meetings of Catholic women's groups.

Miss Ruth Craven, assistant executive secretary, who is working in the El Paso Diocese at present, has been invited by Santa Fe to visit the Archdiocese and address meetings.

Perpetual daytime adoration before the Blessed Sacrament for a just and lasting peace, for the intention of Our Holy Father, and for boys and girls in the service, has been inaugurated by the Committee on Shrines in the Home of the Grand Rapids Diocesan Council.

Grand Island has solved the rationing problem! Because the women could not come to a diocesan convention, the diocesan convention has gone to them—the spiritual director, the Rt. Rev. Msgr. Anton Link, and Miss Helen Peetz, president, journeying to each of the ten deaneries for a miniature convention, reaching over a thousand women in this way. At each of the deanery meetings, Miss Peetz gave her presidential address, and also a paper on juvenile delinquency. An open forum followed this paper. The aim of the council has been a discussion club in every parish. For the coming year, *Safeguarding the Home Front* is to be the basic text for these groups. The past year the topic has been peace and post-war life. The deanery meetings were well attended by the priests in each deanery. The annual message of the Most Rev. Stanislaus V. Bona, Bishop of Grand Island, was the climax of each program.

The Denver Archdiocesan Council, at its last quarterly meeting, discussed Council Committee activities in the transition period from war to peace. Mrs. Thomas G. Garrison, National Board member and national chairman of the N. C. C. W. Committee on Family and Parent Education, stressed the readjusting of families and homes in the post-war period.

The St. Louis Archdiocesan Council of Catholic Women has opened a Service Center for WACs, WAVES, SPARS and Marines. The Center will offer home facilities to the service women as well as entertainment and other accommodations.

The Cincinnati Catholic Women's Association has presented a splendid series of lectures, including Helen C. White, Catholic author and president of the American Association of University Women.

Congratulations to the Very Rev. Joseph P. Fuhrman, O.S.B., spiritual director of the Corpus Christi Diocesan Council, who has just celebrated the twenty-fifth anniversary of his entrance into the Benedictine Order.

NATIONAL FAMILY WEEK

A Choice of Programs for Catholic Celebration of National Family Week
May 7-14, 1944

Symposium on "The Family"

An excellent program could be developed by means of a symposium on "The Family." Three or four qualified persons, who accept an invitation to participate, could be assigned a different topic each, on which they would prepare a paper to deliver at the symposium. A list of topics on various aspects of the subject, from which suggestions may be made, is given below:

1. Mothers in Industry.
2. We Must Educate for Parenthood.
3. The Family, the Cradle of Democracy.
4. Religion, An Essential Mainstay of Family Life.
5. A Blueprint for An Ideal Family.
6. The Advantages of Parent-Teacher Associations.
7. The Catholic College Graduate and Catholic Action.
8. Mothers' Circles.

Safeguarding the Home Front

One outstanding problem of the day, such as "Juvenile Delinquency," could be stressed in a program. A juvenile court judge, a superintendent of police, a social worker, a professional worker in a correctional institution, a youth leader, or some qualified person who is familiar with the difficulties, might cover the problem somewhat along the following lines:

1. Definition of "Juvenile Delinquency."
2. Statistics indicating the extent of such delinquency in peacetime, and the increase in wartime.
3. The causes.
4. What is being done to remedy the situation: by families, educational institutions, the Church, civic organizations, social agencies, government agencies.
5. What still remains to be done.

The audience could be asked to write out questions on slips of paper to be presented for answer by the speaker.

Radio Program

1. Where councils can arrange time over the local radio, it would be desirable to present a program adapted to their own local needs.

2. Councils are welcome to use as a model the radio program, "The Family Is Worth Fighting For," presented recently by the National Council of Catholic Women on a national hook-up. This fifteen-minute program incorporated the cooperation of the announcer, a statement of the case and the remedies by a well-known writer, followed by a round table discussion of four prominent capable people.

A similar local radio program could close with an explanation of the purposes of National Family Week, or of the activities which would grow out of the program.

Copies of the script may be obtained through the National Council of Catholic Women, at a cost of fifteen cents each.

Round Table

On the evening preceding the opening of the Family Life Conference, a round table discussion was held at the National Catholic School of Social Service on "What Can Catholic Women's Organizations Do About It?" (The Family). Similar round tables could be presented by local councils:

1. The introduction, by the presiding officer of the moderator, who urged the promotion of the study of Christian principles of decency in the home, in marriage, in child bearing, in child rearing; and of action in accord with such principles, to stem a collapse of family life.
2. A social service worker and teacher presented the problem.
3. The trends in the situation were mentioned briefly by a well-known writer.
4. Then the participants in the round table discussed remedies, and the opportunities for action by Catholic women's organizations.
5. Questions and discussion from the floor created even more interest in the problem.

As a prelude to National Family Week, the Omaha Diocesan Council is sponsoring, with the approval of the Diocesan Superintendent of Schools, an Essay Contest open to all Catholic students in any high school within the diocese.

It is suggested that the program which will be best suited to your organization's needs and facilities be selected. The more local these programs are kept, the more effective they will be.

The proceedings of the Family Life Conference, which was held in Washington, D. C., February 29-March 2, 1944, will be published early in April under the title "The Family Today: A Catholic Appraisal" ($1.00). The material contained in it will be invaluable in the development of programs along the lines suggested above. This book may be obtained by writing to the National Council of Catholic Women, as may also other material if you need it.

Of N. C. C. W. Interest

"With Our Nationals" and the report of the Toledo Diocesan Council convention will appear in the next issue of Catholic Action.

On April 26, the Feast of Our Lady of Good Counsel, a Mass will be offered in the chapel of the National Catholic School of Social Service by the Rev. Lucian L. Lauerman, director, in thanksgiving and in petition for the War Savings Campaign—five hundred thousand stamps, the halfway mark, has been reached! Local groups may wish to arrange Masses, locally, in union with the Mass at the school.

THE STUDY OF SACRED SCRIPTURE— (*Continued from page 7*)

Last but not least among the principal direct papal actions for the promotion of Sacred Scripture may be mentioned the establishment by Pope Pius X in 1907 of the Commission for the revision of the Vulgate, a work which was entrusted to the Benedictine Fathers who are performing their task slowly, but with the scholarship characteristic of their order.

A few items may be of interest recalling the contributions of individual scholars in special fields. Father Lagrange contributed much to textual criticism by his articles in the *Revue Biblique,* his discussions of variant readings in his commentary and by his book on textual criticism. Father Hetzenauer, O.M.Cap., published a critical edition of the Vulgate, and critical editions of the Greek text of the New Testament were published by Father Vogels and Father Merk, S.J. Works such as these are most valuable in view of the important manuscript discoveries of the last decades, for example, the publication of the Chester Beatty papyri.

In the field of archaeology Catholics have not been idle. The Dominican school at Jerusalem enjoys an international reputation so much so that on any Palestinian excavation scholars await eagerly the opinion of Father Vincent, O.P., whom a non-Catholic expert has called the dean of Palestinian archaeologists. The Franciscan Fathers, traditional custodians of the holy places, have their Scripture School in Jerusalem and have conducted important excavations. The Pontifical Biblical Institute has worked for some years on a site called Teleilat Ghassul near the head of the Dead Sea. This excavation has proved important enough so that the name of Ghassul culture is adopted by archaeologists to describe a certain civilization in the Near East.

These are only specimens of what has been done. England, Ireland, Louvain, Paris, Bonn, Munich, Muenster, Ottawa, Washington and other places have had their part in the renewal of Scriptural studies. A word about America's recent contributions may be in place. Formerly from the various Biblical schools in Europe had come forth scholars who are now teaching in seminaries throughout the world. But with the war Europe was closed to our seminarians, and we are now quite fortunate in having at the Catholic University of America a course of postgraduate studies which follows closely the curriculum of the Biblical Institute and prepares future professors for the seminaries of this country. In regard to Scriptural publications all are familiar with the Revision of the New Testament and the companion commentary published by the Confraternity of Christian Doctrine. The Catholic Biblical Association publishes a scholarly quarterly. Among recent books may be mentioned the translation of the New Testament made by Father Spencer, O.P., and the Harmony of the Gospels published by Father Hartdegen, O.F.M., and another by Father Steinmueller who has also published three volumes of Introduction to the Bible. Besides this we may call attention to the work of Father Callan, O.P., which has merited for him the distinction of being the first American to be appointed a consultor of the Biblical Commission.

Looking back then upon the past fifty years we cannot but be grateful to God for the wise planning and fruitful direction of Pope Leo and his successors. The dangers to the faith were met by Pope Leo, but other dangers persisted during the modernism condemned by Pope Pius X. But with Benedict XV the last major condemnation is passed. During the reign of Pope Pius XI the trouble in the Biblical field has subsided, and he was able to devote himself wholeheartedly to the promotion of Biblical scholarship. He did this by establishing burses at the Biblical Institute, by having the Biblical Week, a series of conferences on Scripture, held in his presence. On two occasions in 1938 he presided at doctorate examinations, and he lamented the fact that many do not sufficiently esteem the importance of Scriptural degrees, and he expressed the wish that every diocese should have one or more Doctors in Sacred Scripture. No wonder then that Pope Pius XI has been called the second founder of the Pontifical Biblical Institute. One of his sayings seems to summarize the attitude of our present Pontiff on the subject of Scripture—nothing is done, if anything remains to be done. In something of this spirit the present Holy Father has shown the way and exhorted the scholars of the Church to promote the study of Sacred Scripture for the glory of God and for the love of Jesus Christ Who is the heart of the Scriptures.

NATIONAL COUNCIL CATHOLIC MEN

FAMILY LIFE

ALL phases of Christian marriage and family life in relation to contemporary problems were discussed at the Family Life Conference recently held in Washington at the Catholic University of America under the auspices of the N. C. W. C. Family Life Bureau. Mr. Edward J. Heffron, executive secretary of the N. C. C. M., presided at one of the sessions. The following excerpts from some of the addresses present key thoughts brought out at the Conference:

"The Church rejects the right of the State to forbid marriage or decree divorce, compel sterilization, birth control, compulsory secular education or mere civil marriage. . . . The position of the Church is fundamentally that of democracy, which stands for the rights and the liberties of the individual, and is opposed to the unrestricted authority of the State. In defending, therefore, the family, its rights, its duties, its functions, we claim to speak as Americans, as honest liberals, but especially as sincere Christians."—*The Most Rev. Karl J. Alter, Bishop of Toledo and Episcopal Chairman, N. C. W. C. Social Action Department.*

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"We have allowed those who have broken faith with both the Christian tradition and the national tradition, a vocal, self-willed group of selfish individualists, to make us a nation of easy divorces and of limited families. . . . It will take different men and women—men and women who live by the ten Commandments—to bring about a social condition in which the family can be free to increase and to grow in decency and dignity; it will take different women to raise our American families; women who are not afraid to be different, if by being different they can restore the family to Christ."—*Mrs. Robert A. Angelo, president of the National Council of Catholic Women.*

"Family conditions in our day are not unlike those that prevailed throughout the pagan world in the early days of Christianity. Should we not in all logic apply the same remedy? Personally I feel that the greatest thing we can do for the home life of our day is to work ceaselessly to engrave upon the consciousness of the human family the teaching that Christian marriage is a symbol of the Mystical Body of Christ, that the union of husband and wife in Christian marriage is a symbol of the union that exists between Christ and His Church, that the Christian family is the Mystical Body in miniature."—*The Rev. Dr. Edgar Schmiedeler, director of the N. C. W. C. Family Life Bureau.*

"The health of marriage requires a positive attitude to God and to sex. . . . God is the fount of life and of love, and sex is a channel of life and of love. . . . Once a man has this view of reality as a whole, he will scarcely need arguments against divorce and contraception; until he has it he will not be convinced by them. This bringing in of God is not mere religiosity; it is the plain fact of things. It may seem vastly troublesome to teach men about God before dealing with their concrete problems, but the sooner we realize that the concrete problems cannot be solved without God, the better for everybody."—*Frank Sheed, author, lecturer and publisher.*

"The only assurance against a continuous decline of our birth rate and against a declining population in the near future lies in a revival of genuine religion. By genuine religion I mean at least a clear and firm belief in God, acceptance of the

noral law as the commandment of God, and belief that birth control practices are not only bad for society but evil in themselves. The Catholic position, which formerly was also the Protestant position, is that the morality of some acts can be determined without reference to their economic or social consequences. . . . The voice of nature and reason concerning the intrinsic wrong is in harmony with the voice of nature speaking through experience. In other words, an adequate perception of the moral law enables one to pronounce birth control wrong without waiting for its disastrous effects upon individuals and society."—*The Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Family Life Bureau.*

"Those who are planning the high school and the college of tomorrow will prove remiss and overlook one of the most potent means of helping education to produce better human beings if they fail to give a central place in their thinking to the home, the strengthening of family ties and the improvement of domestic living. . . . Education for home life should begin with the kindergarten and continue through the university."—*The Rt. Rev. Msgr. George John, director of the N. C. W. C. Education Department.*

"If there is hope at all, it is in the cooperation of democratically organized industries and agriculture to do right. Then there will be the chance to get the security of full and steady employment coming from a sound economy of balanced incomes and balanced prices."—*The Rev. R. A. McGowan, assistant director of the N. C. W. C. Social Action Department.*

The proceedings of the Conference will be published in the near future. We ask our affiliates to obtain copies from the N. C. W. C. Social Action Department.

DRUG STORE DREGS

Young girls, the "teen-agers" we've been hearing about since war and the Army spaded our normal life so deeply, are probably the ones who linger longer than any others at that attractive cut-out window card of a demure and beautiful bride, familiar now to almost everybody throughout the length and breadth of the land. She is lithographed in brilliant colors and has the bloom of virtue and modesty on her cheek. Your druggist—the one from whom you buy very essential and very necessary medicines, and whom you help support by your patronage—has either used this window display, or is a potential user of it at any time. Ask him about it.

It is an artistic and very attractive display. Young girls love it. The main thought of most of them is to be a bride like that. And this bride tells them they should inform themselves about "Marriage Hygiene." She invites them to get a free booklet inside.

She is a smearer of souls. She is not new at it: she has been operating for quite a few years. Her downcast eyes and flowing veil belie her purpose. She is a come-on to get the trade to buy from your druggist, not wholesome remedies and useful articles, not life-saving and health-giving prescriptions, but to buy the accessories for committing the unnatural and immoral act of contraception. The booklet she offers to anyone for the asking is expensively printed in colors and expertly illustrated. Her trim and graceful hands deal out sin, and if your daughters and the girls of your parish have passed her by they are among the few.

The Toledo Council of Catholic Men, understanding that no Catholic with a spark of fire in him can condone this open and brazen advocacy of practices of which even the beasts know nothing, have called upon the County Pharmaceutical Association of Toledo to request their druggist members to refuse their windows for such displays in the future.

"At the present time," their letter to the Association reads, "the spread of such information has a peculiar social malice entirely apart from any positive prohibition of the natural or civil law.

"If it is true, as Marshall Petain said, that France fell because she had 'too few children,' and if it is true that England has been unable to mount a major offensive because of her deathly fear of her inability to stand losses in manpower, then any policy which results in a declining birth rate becomes distinctly unpatriotic and fraught with great danger for the very existence of our beloved country. No nation can long exist whose people have lost the will and courage to perpetuate themselves."

Young girls are an important concern in the matter, says the letter, explaining that "lack of close parental supervision has afforded the opportunity for sexual promiscuity, and the sale of contraceptives has removed the fear of pregnancy and disease, thus offering encouragement to loose conduct.

"The public display of such products tends to over-emphasize the sex factor in marriage, to stimulate the curiosity of children and break down that modesty which is the best and most certain safeguard of virtue."

The National Council urges you, and all its affiliates, to take similar steps. Write to headquarters for a copy of the entire letter.

TAKE IT EASY

"Why get all excited about the terrible 'enemies' of the Church who are supposed to be prowling around, lurking back of the fence corner or somewhere, to 'fight the Church,' etc. I can't see that we have anything in particular to worry about. I'll attend to my duties and let the other man attend to his. I am no reformer."

Answer—"All right, I attend to my own personal duties. That is to say, I go to Mass, and once in a while to confession and Communion.

"Oh, my grown son and my married daughter? I didn't know they had been mixing around and have now been nudged into feeling that the Catholic Church is 'impossible' and out of date.

"What! My grandson has quit practicing his Faith!"

Sure he has. And your married daughter has no children because she uses contraceptives. That's why you don't see her at the Communion rail.

You see, you are no reformer.

Christ Losing His World is a 104-page pamphlet by Lon Francis which puts the finger right on those movements and on the names of the people who are springing the traps that catch your grown son and married daughter and snare your grandson. You see, they are deformers and are doing it for a purpose. The booklet lets you see the axe they have to grind and lets you put your finger on its edge.

National headquarters urges every affiliated organization to get copies of *Christ Losing His World* for the head of every organization in every parish and to use the booklet as a text for discussion clubs. Thirty-five cents for one, 25c each in lots of ten, postpaid. Order from the publishers of our *Sunday Visitor,* Huntington, Ind.

FROM THE FIELD

410 *New Testaments*—The Holy Rosary Parish Council of Catholic Men, Jacksonville, Florida, recently completed a drive to get copies of the new translation of the New Testament into the homes of parishioners. The net result: 410 copies sold. Mr. L. L. Parisey, as president of the council, was in charge.

Florida Open Season—The opening gun of the 1944-45 season for the St. Augustine Diocesan Council of Catholic Men was fired March 12. A general Communion for all the men of the diocese was proclaimed for that day. The Diocesan Council asked the Holy Name Society to take charge in every parish and help the pastor get as many men as possible to receive Holy Communion and pray specially for an early and just peace and the safe return of loved ones.

In every parish, as far as possible, a Communion Breakfast followed the Mass and five short talks were given on subjects suggested by the Bishop: Blood Donors; Thrift and Home Ownership; Catholic Radio; Temperance; and the need for priestly vocations in the diocese.

In Tallahassee the Governor of Florida gave the principal talk.

In Time of War—The Gary (Indiana) Deanery Council of Catholic Men sponsored a public meeting in the Gary Memorial Auditorium on January 30 entitled "Building for Peace." Three thousand persons attended and heard talks by Bishop Noll of Ft. Wayne and Dr. Clarence A. Manion, dean of the Notre Dame law school.

In Toledo a Peace Panel Discussion was sponsored by the Council of Catholic Men at Toledo University on February 21. Four hundred students and faculty attended. Honorable Thomas O'Connor, chairman of the Peace Committee of the Council of Men, presented the Catholic viewpoint on the three-man panel.

In San Antonio on March 21 a public meeting and open forum for publicizing the Seven-Point Peace Plan issued by Catholic, Jewish and Protestant leaders was held at the Municipal Auditorium. His Excellency, Most Reverend Robert E. Lucey, Archbishop of San Antonio, represented the Catholic view and other speakers represented the Protestant and Jewish views.

National headquarters urges all its affiliates to sponsor public meetings and distribute copies of this Identical Statement on the principles of peace. The statement in small folder form has been published by the Social Action Department of N. C. W. C. and is available through the National Council of Catholic Men. Let us know what you are doing!

Pastor to Pastor—All pastors who are moderators for parish councils of men in the San Antonio Deanery of the Archdiocese of San Antonio are now meeting at luncheon once a month for a free and informal discussion, just among themselves, of the problems of the parish councils. This really makes the machinery work right. The idea was developed by the Deanery Moderator, Father Eustace Struckhoff, O.F.M.

About Catholics—The Oklahoma Diocesan Council of Men assisted in the distribution of 48,000 pamphlets in Oklahoma City, entitled "What You Should Know About Catholics." The author is Rev. John J. Walde, who has spoken on the CATHOLIC HOUR.

The actual distribution was made from house to house by school children. Within a few days over 200 persons inquired for more information.

Other affiliates might work out similar plans.

Hour of Faith—In Jacksonville, Florida, the Assumption Parish Council of Men requested WJHP to carry the HOUR OF FAITH. The reply was that they were booked up with a com-

ercial program at the hour in question. Nothg daunted, the parish president asked the station make a transcription of the HOUR OF FAITH nd put it on the air at some other time. The staon did it.

Headquarters urges every affiliate to take an terest in getting this splendid program of inrmal chats about the Faith on the air. If your lue Network station is not carrying it, see the wner or manager and do what the Assumption arish Council did.

Besides, if your local NBC station is not carryg the CATHOLIC HOUR, see the owner or manger of the station.

Blood in Bank—Two Diocesan Councils of Men e right now engaged in a campaign to help build p the military blood bank. In Florida the St. ugustine Diocesan Council and in Texas the San ntonio Archdiocesan Council have organized is special work. The San Antonio goal is 10,-00 pints.

Headquarters would like to hear what other filiates are doing. The Knights of Columbus are complishing great work in securing blood donaons and should be assisted and encouraged as uch as possible.

Catholic Radio Week—The San Antonio Archiocesan Council of Men has tentatively set the eek of April 23 as "Catholic Radio Week." The roject is diocesan-wide and its purpose is to imress upon Catholics, laity and clergy, three spea! points: 1. The need for more Catholic radio ograms. 2. The importance of listening to Cathic programs now on the air. 3. The importance sending cards or short letters to radio stations appreciation for programs being carried.

The Archbishop of San Antonio, Most Rev. obert E. Lucey, will open the week with an adess over WOAI and other speakers will appear other times. Sermons on the subject of "Radio eek" will be given throughout the Archdiocese nd news items will be carried by the *Alamo Regter*, the diocesan newspaper.

The Radio Bureau of N. C. C. M. has for its purpose the cultivation of the apostolate of the air and every affiliate is urged to stimulate this work in its own community.

Listening Clubs. The Holy Name Union of Phoenix, Arizona, has established six successful listening clubs, ranging from eight to twelve members each, who listen to the Catholic Hour broadcasts and then discuss the talk just given, or who meet some evening during the week and discuss the previous Sunday's talk.

We recommend this activity to our other affiliates. We are assured that interest in this work is most intense.

Catholic Evidence. With the coming of the spring and summer seasons, Catholic Evidence Guild pitches will come into their own. In a number of sections Good Friday and Easter Sunday will usher in the 1944 open-air season.

ON THE FRONT LINES

A new booklet on Catholic Action has just come off the Apostolate Press, 110 E. LaSalle Ave., South Bend, Indiana, entitled *Apostles of the Front Lines.* It is an adaptation of Canon Tiberghien's *Pour Servir* by Rev. Louis J. Putz, C.S.C., chaplain of the Catholic Action Students of Notre Dame University, and treats of the theory and practice of Catholic Action. It is paper bound, contains 99 pages and sells for 50 cents. Order a copy from the publishers.

AN OMISSION

In the article, "Catholics and Birth Control," by Mr. Heffron which appeared in the March CATHOLIC ACTION there was an omission in line 1, column 2, page 19. The text in question should read: "If God gave His human creatures the power of sex and if at the same time planned a period of monthly sterility for some of those creatures, it is obviously not contrary to His plan for His creatures to exercise the God-given power during the God-ordained period. It is therefore not against nature at all."

RADIO SCHEDULE

The National Council of Catholic Men is now producing TWO nationwide radio programs.

THE CATHOLIC HOUR

STATIONS: NBC NETWORK
Time: Every Sunday, 6 P. M. EWT.
April 2: MONSIGNOR SHEEN
The Seventh Word to the Cross. A Word to Pagans
April 9: MONSIGNOR SHEEN
Easter
April 16: Dramatizations, with full professional cast and orchestra
April 23: Dramatization, with full professional cast and orchestra

THE HOUR OF FAITH

STATIONS: BLUE NETWORK
Time: Every Sunday, 11:30 A. M. EWT
April 2: REV. RICHARD GINDER
Bridging the Chasm
April 9: REV. RICHARD GINDER
Subject to be announced
April 16: REV. RICHARD GINDER
Subject to be announced
April 23: REV. RICHARD GINDER
Subject to be announced

If there is an NBC NETWORK station, or a BLUE NETWORK station in your community, not carrying these programs, ask the managers of such stations to do so.

Within a year this effort at coordination had taken shape in the form of the National Catholic Conference on Family Life. Many individuals who had shown special activity or interest in the field of the family were invited to join this organization—scholars and students of family life in our schools, workers in child training centers and domestic relations courts, writers of ability with a background of sociological training, pastors of souls and fathers and mothers of families. These met regularly to discuss problems relating to marriage and the family, to create an intelligent interest in a Catholic parent education movement, to plan programs of constructive action for the betterment of family life generally. They helped to develop a popular literature on marriage and the family, and on the related field of parent education or of child care and training within the home. With the cooperation of Our Sunday Visitor Press they published the *Catholic Family Monthly*. They aided in the formation of study groups. They encouraged the establishment of courses on marriage and the family in Catholic institutions of higher learning. In a word, they put to energetic use all the resources within their power in a consistent, tireless effort to promote a definite movement for family betterment.

Nor did their efforts go unrewarded. Consistent progress was made—slow perhaps, but nonetheless very real. There was no possible way of hurrying the process. The field that lay ahead was immense. The enemies of the home were powerful. The conditions of the times were quite unfavorable to the family. But all this only served to strengthen the determination of the Conference members. Hardship and opposition and mounting difficulties only served to increase their efforts. Indeed, in view of the cause for which they were struggling, nothing else could be expected.

As the movement forged consistently ahead certain encouraging milestones were passed along the way. In 1938, for example, the annual Conference meeting was held at the Catholic University of America and the Apostolic Delegate to the United States lent encouragement to the work by participation in the program. In 1940 the Family Life Section was elevated to the status of a Bureau in the National Catholic Welfare Conference. Repeatedly encouragement resulted, too, from the fact that entire dioceses adopted the programs of study proposed for the year, or even formed diocesan Family Conferences. Still another milestone was reached when, in 1943, the Family Life Bureau and the National Catholic Conference on Family Life joined hands with other religious agencies in initiating the annual observance of National Family Week. This served to widen appreciably the field of work of the two Catholic organizations and to bring their efforts in behalf of the home to the attention of larger numbers who had not known of them before. There is no doubt that some millions were reached by the first observance, held May 2-9, 1943.

Perhaps the most promising milestone of all in the family life movement was the meeting held at the Catholic University of America on February 29 and March 1 and 2, this year. Not that the attendance was unusual. Indeed, the contrary was the case, because of difficulties of transportation and restrictions on wartime travel. But there were a number of noteworthy features. The interest manifested by members of the faculty and student body of the University was particularly encouraging. Because the meeting took place in Washington, where the National Catholic Welfare Conference has its headquarters, considerable assistance was extended the Family Life Bureau by the various departments of the organization that is, the ideal of cooperation, always accepted in theory, became a reality. Again, more than the usual pains were taken to get the message of the Conference out to the public by means of the religious and secular press. But perhaps the most noteworthy feature was the zeal that was evidenced by the conferees, the enthusiasm that was engendered and poured profusely into the stream of the growing family life movement. This particular feature was the result of a number of factors: a keen appreciation of the mounting problems that the war had brought to the family; a growing realization of the utter shamelessness and brazenness of certain organized forces working against the family; a whole-hearted conviction that nothing short of a powerful concerted effort could possibly check the progressive ruination of the country's family life, and so avert eventual national disaster; a welling up of genuine apostolic zeal that God in His Providence seems to awaken in times of anxiety and crisis. All these factors combined greatly to renew and revitalize that wellspring of energy that had initiated the movement for family betterment.

Today one can say that the pioneer work of the movement has been done. The rill has worked its way far down the hillside. It has joined with many other rivulets along the route. A considerable channel has been worn. The family has been brought definitely to the fore, both in the consciousness of many, and in their action. The movement for family betterment has consistently gained momentum.

Not, to be sure, that there is any basis for complacency. Quite the contrary. The movement

still a far cry from its goal. New means of urthering it must be found and given attention. New methods must be tried and put into use. Indeed this was clearly recognized by the conferees who recently gathered at the Catholic University of America. Thus, their most earnest plea was or a multiplication of local meetings for the urther promotion of the family life movement. n harmony with this recommendation, that simiar meetings be held "in as many dioceses and arishes as possible," they decided to make availble through the Family Life Bureau, the papers f their national Conference. They expressed the ope that these might "be reproduced with hanges and additions as local needs demand in very section of the country."

Were this done, were local meetings multiplied, nany new streams would soon be feeding the now owerful stream initiated a dozen years ago and ow moving irresistably forward. These streams vould serve to increase yet more its momentum nd to carry it ever more rapidly toward its goal.

Still another helpful device for increasing and trengthening the movement would be the holdng of a great national Catholic congress on famly life. Indeed, perhaps more than anything else vould this give a powerful nationwide impetus o the movement. Certainly it would go further han anything else toward bringing into every Catholic household the notion of family betterment. It would stimulate in unprecedented fashon the great wellsprings of zeal and enthusiasm or the finer and more ideal side of family life hat now lie largely dormant. Duly aroused and ntelligently directed, these fountains of zeal and nthusiasm would contribute immeasurably to he movement which is now marching vigorously, nhaltingly forward.

There is still another possibility, deserving both of mention and serious consideration. It is that of combining our efforts with those of other well-wishers of the family. The movement referred to up to this point has been a distinctly Catholic movement. Highly important and absolutely necessary as this movement is, it is nonetheless restricted, and as such falls somewhat short of the full ideal. Capable of incalculable good, it is nontheless incapable of attaining its ultimate goal alone in our present America *milieu*. The forces arrayed against it are too powerful. These forces are the rampant "currents of black paganism," as Pius XII has called them, and which have militated against the family with peculiar effectiveness. While there is indeed mounting evidence that the Catholic movement has considerably hampered their effectiveness and restricted their results, the fact remains that they still are very powerful, and still are consistently drawing many new victims into the vortex they have created. In other words, their harmful effects will not be easily halted. Indeed they will not be completely halted until all the great forces interested in the family's welfare will join in one mighty effort to curb and overcome these currents, to purge and purify and cleanse once and for all, the destructive movement they have initiated and carried forward. While this is indeed a feat, it is not an impossible one. The medium for starting it at once is at hand in the form of National Family Week which will be observed May 7-14. Properly made use of, this "Week" may well prove to be the coordinating agency that will ultimately form one giant, unresistable movement for family betterment, and will cause it, like the great "Father of Waters," to move on untrammeled, irresistably toward the sea.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

April, 1944

10–11—Catholic Association for International Peace—annual meeting, Washington, D. C.
12–13—National Catholic Educational Association and the Catholic Library Association—annual conventions, Atlantic City, N. J.
13–14—Standing Committee, National Conference of Catholic Charities, Washington, D. C.
15–16—Board of Directors, National Council of Catholic Men, Washington, D. C.
18–19—Administrative Board, N. C. W. C., Washington, D. C.
24–25—Catholic Conference on Industrial Problems—regional meeting, Brooklyn, N. Y.
25–27—Catholic Committee of the South—5th annual convention, Memphis, Tenn.

May, 1944

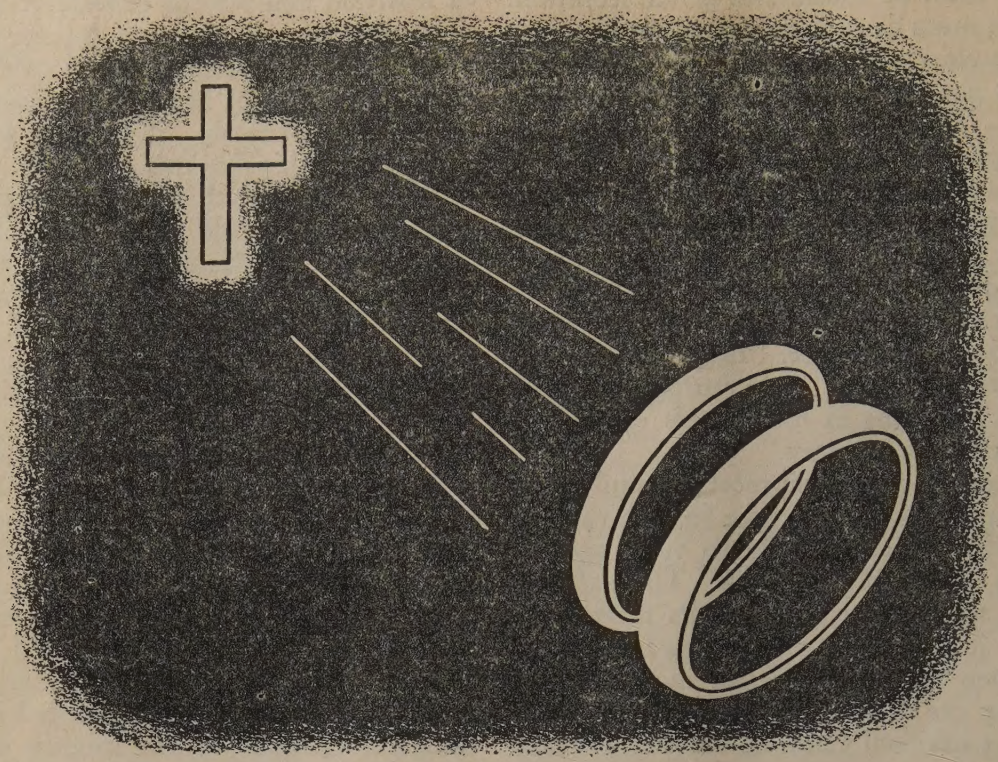
7–14—National Family Week.
11–12—Catholic Press Association—annual convention, Milwaukee, Wis.
19, 20, 21—National Council of Catholic Nurses—annual convention, Pittsburgh, Pa.
21–26—Catholic Hospital Association of the United States and Canada—29th annual convention and 2nd Wartime Conference, St. Louis, Mo.

June, 1944

24–28 and 29—Elementary School Institute, Washington, D. C.

August, 1944

22–23—Catholic Biblical Association of America (national meeting) and the annual meeting of the Archdiocesan and Diocesan Directors of the Confraternity of Christian Doctrine, Notre Dame, Ind.



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